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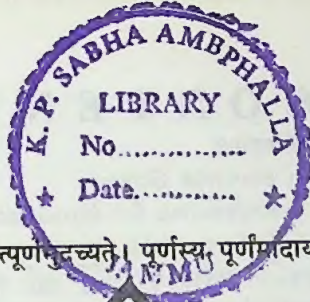
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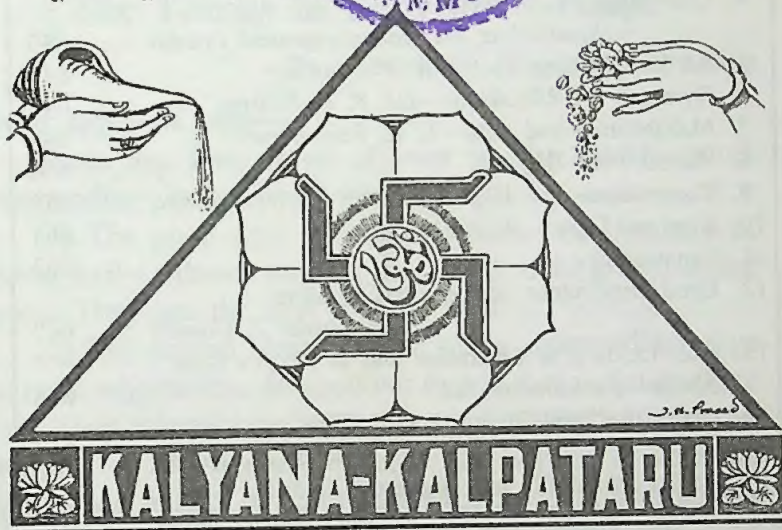


Śrī Kṛṣṇa—weeping





ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A MONTHLY FOR THE PROPAGATION OF SPIRITUAL  
IDEAS AND LOVE FOR GOD

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### Śrī Kṛṣṇa—Weeping

रत्नस्थले जानुचरः कुमारः सङ्क्रान्तमात्मीयमुखारविन्दम्।

आदातुकामस्तदलाभखेदाद्विलोक्य धात्रीवदनं रुरोद॥

"The child Kṛṣṇa crawling on the knees on a floor built of precious stones saw the reflection of his lotus like face in it. Desirous of holding it with his hands and not successful in his pursuits he, being exasperated looked at the face of his mother and started weeping."

—Śrīkṛṣṇakarnāmṛtam (II. 52)



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## Six Things in Fourfold Groups

—*Brahmalina Sri Jayadayal Goyandka*

### Four types of men—

There are four types of men in the world—good, intermediary, inferior and vile.

(1) The good type consists of those, who, instead of doing evil to those who do them evil, ever go on doing good. They are the best type of men.

(2) The second class consists of the intermediary type of men, who neither do good nor evil to those who do them evil. They entertain the belief that whatever injury they have suffered or are suffering from is due only to *Prārabdha*. No human agency is responsible for it. Men who appear responsible for the evil are nothing but instruments.

(3) The third class consists of those inferior types of men, who follow the principle of tooth for a tooth, eye for an eye, and try to retaliate against the evil-doer.

This revengeful type, again is divided into four classes. First those who quickly pay back the evil-doer, more or less, in his own coin. Second, those who instead of taking the law into their own hands, seek redress in the court of Law. Third, those who instead of going to the Law court, approach the *Pañcāyata* for justice, and fourth, those who do not seek redress from the *Pañcāyata*, but offer prayers to God for the chastisement of the evil-doer. All these four types of men belong to the inferior class.

(4) The fourth class of vile men consists of those who do evil even to their benefactors. It is never possible for such men to do good to others.

With regard to the four types of men described above,

one, who is a seeker of good for himself, should always take care to be both courteous and respectful in conduct.

**Four things worth remembering and forgetting—**

Out of these four, two things are worth remembering, and two things should be forgotten entirely.

The first thing worth remembering is—(1) 'Any benefit or service received from another.' The remembrance of the benefit derived from another naturally gives rise to the feeling of gratitude towards the benefactor, which is a sacred sentiment. It brings humility and generates thought and action for the benefactor's good, so that his debt may be repaid, as the result of which it brings good to the doer himself. The second thing is—(2) 'Any harm done to another'. The remembrance of this brings repentance, and acts as a warning against the repetition of such error, and generating thought and action conducive to the good of injured person, it induces one to make an attempt to obtain the pardon of the injured as well as of God. This constitutes the expiation of the misdeed which destroying the sin brings him face to face with blessedness.

The first thing worth forgetting is—(1) 'The service done to another.' Remembrance of this gives birth to pride. The idea of oneself being the benefactor, and another as the recipient of benefit, generates the feeling that one is superior and the other inferior, thus there is the risk of looking down upon the other, and the very suspicion of ingratitude on the part of the recipient of benefit may give rise to sorrow and anger against him. One may inadvertently speak out before the public what service he rendered to the other, which destroys the very merit of his action. Thus it should be forgotten both for checking pride and for the protection of merit. The second thing worth forgetting is—(2) 'Any injury done by another.' The remembrance of this gives birth to hatred, enmity and the revengeful spirit, and on account of



this there is just the possibility of causing injury to another or commit a sin. Hatred and enmity produce a burning sensation in the heart; and, if, accidentally, they drive one to perform some act out of enmity, it may produce result, which may be the source of fresh burning of the heart. That is why this should be forgotten.

—*To be Continued*



In the whole of Śrī Rāma's dominions there was none who suffered from affliction of any kind—whether of the body, or proceeding from supernatural agencies or that caused by another living being. All men loved one another; each followed one's prescribed duty, conformably to the precepts of the *Vedas*. *Dharma* with its four pillars (viz., truth, purity—both external and internal, compassion and charity) reigned everywhere throughout the world; no one even dreamt of sin. Men and women alike were devoted to Śrī Rāma's worship and all were qualified for final beatitude. There was no premature death nor suffering of any kind; everyone was comely and sound of body. No one was destitute, afflicted or miserable; no one was stupid or devoid of auspicious marks. All were unaffectedly good, pious and virtuous; all were clever and accomplished—both men and women. Everyone recognized the merits of others and was learned and wise; nay everyone acknowledged the services and benefits received from others and there was no guileful prudence.

—*Mānasa* (VII.21.1—8)

She is not made to be the admiration of everybody but the happiness of one.

—*Bruke*

## Wealth

—Swami Ramsukhdas

To think of wealth as most important, is a sign of polluted intellect.

For righteousness (*Dharma*) one needs mind, not wealth.

Wealth by itself, does not enslave man. He himself becomes a slave to wealth and thus has a fall.

Because of riches nobody becomes great. On the contrary he may become a beggar. In reality great is one, who never wants anything.

Whatever wealth one gets today is not due to present actions, but is a fruit of his past acts (destiny). To gain riches with the help of lies, frauds, dishonesty and thefts, as people do would invite punishment, in the future.

It is not sure, that unjustly earned wealth would be useful, but it is certain, to attract punishment.

Where there is need for money, there is no godliness, on the contrary, it becomes a slavery of wealth.

Just as one spends money to overcome his unhappiness, so must he spend it to remove the unhappiness of others, only then we have the right to hold such riches.

For the sake of money using lies, fraud, dishonesty etc., brings about great harm and not much benefit, nor money. Whatever money comes, could then never be used fully. So, for the sake of a minor benefit, to do a great wrong, is not wise.

After one's death, man's nature goes with him, his wealth does not. He is only messing up his nature if he accumulates money, fie upon such wisdom.

On having wealth, man does not achieve independence,



but he becomes dependent on money, because it is alien to him.

Even with wealth, man could be a saint, but because of desire for money, one would not become a saint.

Penury is not wiped out by getting money, but it vanishes only when the desire for money is given up.

Man's respect gains not by increase in his wealth, but by enlarging *Dharma* (righteousness).

Material things are superior to wealth, man is superior to things, discrimination is superior to man, while God is superior to discrimination. Man's birth as a human being is for realising the reality.



निबन्धनी हार्थतृष्णोह पार्थ  
तामिच्छतां बाध्यते धर्म एव।  
धर्मं तु यः प्रवृणीते स बुद्धः  
कामे गृह्णो हीयतेऽर्थानुरोधात्॥

"The thirst after wealth is but like fetter in this world the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire."

—*Mahābhārata, Udyogaparva (XXVII.5)*

Love blooms in the complete mutual exchange of noble virtues. It is the fragrance of the blossoms of all sweet qualities bound together in a redolent bouquet. That bouquet of love is the consummate gift to the Father-Mother-Friend-Beloved of all. The offering of perfected love is the passport required of each soul to enter heaven.

—*Self-Realization*

## Unto Bliss

—Nityalilalina Sri Hanumanprasad Poddar

Remember—the teachers' teachings should be first addressed to himself. Whatever good ideas you desire to propagate, or actually preach, apply them first to yourself, and if you sincerely believe them to be good, realize them in your own life. To sacrifice one's own good for another's good is no doubt a virtue; but he who does not regard the good to be good in his own case, and preaches it like an actor on the stage, as good for others, can never expect to sacrifice his own good. He does not know that constitutes good for him, he is only playing the role of a hypocrite in order to cheat others, in order to prove in the eye of others that he is a saint, virtuous in conduct. He does not possess even the simple belief that God, who resides within his heart, knows his hypocrisy and will be displeased with his conduct. Such a soul does good neither to himself nor to others.

Remember—this existence as a human being is really very valuable; it has been gained neither for wasting it in idle pursuits, nor for the accumulation of sins. Make the best use of it. Devote every moment of it to the remembrance of God. Do not get deluded with this world's wealth and followings, learning and intellect, honour and welcome, lordship and power and relationships of 'mine' and 'thine'. Life is indeed, fast running short. Till you are not actually in the jaws of death, and the senses and mind continue to function, it is possible for you to do something. Therefore, with your whole heart, devote every prompting of the mind, every deed done by the body and every gesture of the senses



to the practice of *Bhajana* of God.

Remember—if you gain in abundance this world's honour and greatness, wealth and glory, name and fame, power and lordship, what do you gain thereby? You will carry with you from this world nothing but the latencies of your good and evil acts. The other things will neither go with you, nor will be helpful to you. Thus the life will be wholly wasted. Not only that, but the load of the sins you are committing prompted by the desire for worldly gain, will follow you and give you trouble for endless lives. Therefore, heed the warning betimes. Try to understand the real object of human existence, and devote every moment of life to its fulfilment and realization.



अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।  
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम॥

"Oh Fire (god)! You know all our deeds. Lead us by the good path for the enjoyment of the fruits of our deeds. Remove from us all our crooked sins. We salute thee again and again with our words."

—*Īśāvāsyopaniṣad* (18)

The world is an effect and so must have an efficient cause. A finite agent cannot create this universe with its variety, vastness and orderliness. The efficient cause must be an agent who possesses infinite knowledge and power. Such an omniscient and omnipotent being is God.

—*Swami Sivananda*

Love of God gives a real meaning to life.

—*Divine Rays*

## An Enlightening Jyoti

—A. P. Ananda

We are continuously in search of peace and happiness. Blessed are those who learn the art of living and stop searching peace and happiness outside by running amok after them. The search should be within to dive deep and retrieve for enlightenment and to chasten our intellect.

As per Hindu school of thought, we require light called *Āśā Jyoti* (ray of hope) to look into ourselves. The seekers of truth (*Jijñāsu*) light *Jyoti* and pray and search within, in silence at a secluded place. This process also helps them to get rid of the crowd in them, evacuate all the dross of abominable urges to purify the heart.

The light helps us to dispel the darkness in every nook and corner of our body and when nature's flame is lit we don't require any other source of light and everything looks bright. We wake up from our deep slumber, the clouds of ignorance burst, there is lightening and all becomes clear.

While performing prayers we light an oil lamp (*Diyā*) containing five wicks which represent five sense gratifying vices to annihilate them.

In Hinduism it is believed that on birthday one is reborn with new enthusiasm and change for betterment. To celebrate the occasion we light candles, earthen lamps (*Diyās*) as a *Jyoti* (flame) kept over or near the feast cake which is very auspicious. It is not advisable to blow the *Jyoti* to extinguish it with mouth as the germs from mouth may fall on the cake and make it unhygienic to eat. Also the *Jyoti* should not be blown at all but allowed to burn to spread light and remove the darkness (inner one of our hearts for enlightenment).



The flame represents awakening. At the end, all present should chant name of the chosen deity/Lord for blessings and celebrations should finally end with the good wishes of all to the celebrity.

*Jyoti* (radiant and bright) in Hindi or *Nūra* in Urdu is to awaken and illuminate us and our inner thoughts. It is auspicious and a symbol of peace. The Hindus also light one flame with another one to spread its effect and message, in every nook and corner, including removal of darkness and ignorance. Now people of other faiths have also followed suit. Apart from Hindus, the Muslims, Christians, Jews and Parsis also recognise the importance of *Jyoti* and they light candles and earthen *Diyās* at holy places. The fire which is also a symbol of *Jyoti* (enlightening light) is continuously kept burning in the temples of Jews and Parsis. The culture has spread to many countries. The first Olympic Games started in Athens (Greece) in the year 1896. The *Jyoti* or flame or sacrificial fire is lit there with the rays of sun before start of games every time since then at Olympic (Greece) and taken to the host country by the torch-bearers in relay as a symbol of peace and goodwill. Ships and planes are also used to take the *Jyoti* to its destination, wherever necessary. In fact it is a *Mahā Jyoti* (great combined *Jyoti* of all the participating countries). The process also shows the importance of Sun God (Apollo) and the continuity of the ancient and modern games. Almighty is kind enough to provide us milky stars which give magnificent feast to our eyes with their twinkling glow. Also two large untiring *Ākāśa Dīpa* (*Śamā* in Urdu—flames in the sky) i.e., Moon and Sun provide us abundant light to dispel darkness. Puissant dazzling Sun gives us warmth and life while Moon gives us coolness and serene look by glittering like a molten gold. The aura of the Moon is charming, pleasant and provides soothing effect to eyes.

Gazing at the splendour of the rising Sun is a marvellous experience.

*Amara Jawāna Jyoti* is to pay homage (memorial service) to those martyrs who have laid down their lives for the country and her honour. Floral tributes are paid and wreaths placed at their *Samādhis*. This *Jyoti* boosts our morale and reminds us our supreme duty towards the motherland, as the moths do to the flame and *Cakora* (partridge) does to the Moon i.e., to know the value of our beloved by becoming one with it. We must if time demands, die for our country in order to attain freedom from bondage.

The Hindus perform *Āraṭī* (prayer with rituals) in the shape of 'ॐ' (*Om*) because they consider it as a sacred act. The earthen lamp used for *Āraṭī* contains, preferably, pure ghee or mustard oil for burning with camphor. At the end of *Āraṭī* the devotees expose their hands to the flames of sacred lamp and touch their eyes and nostrils as the fumes of burnt ghee/oil are beneficial for vision and clearing the nostrils. This sacred lamp or *Dīpaka* is also lit to remove darkness of our mind and the prayer is performed for the fulfilment of our wishes.

Have we ever thought that Almighty has been gracious enough to provide all living beings two precious *Jyotis* (eyes) which we use day and night without recharging to act as searchlight to watch a vast screen.



On meeting with the pleasant and the unpleasant, one should look upon them as a benign dispensation of the Lord and remain supremely contented every moment.

—Jayadayal Goyandka



## Hymn to Śrī Rāmakṛṣṇa

—Dr. P. P. Sharma

From across the western sea  
Came a storm, tumultuous and fierce,  
Of science and arrogant rationality  
To put off the frail candle  
Of religion and spirituality,  
Carrying the threatening challenge  
Of uprooting the culture  
Gathered through aeons and ages.  
Will the accomplishment  
Sustained by incarnations  
And self-realized luminaries  
Over long periods  
Come to naught so suddenly?  
Will the Divine Power  
Watch helpless, being inactive,  
Its own defeat?  
In a little heard of hamlet  
Of Bengal, Kāmārpukura,  
There beamed forth a ray  
Strong enough to penetrate through  
And cut asunder  
The thick blanket of darkness.

### II

What name shall we give the power  
That had come, assuming the form of Viṣṇu  
To vouchsafe a vision  
To the father

And emerged out of the Śiva temple  
To enter the mother?  
Who was called Gadādhara  
But who became better known  
Under the denomination of Rāmakṛṣṇa.  
The divinity that had incarnated  
At Ayodhya in *Tretā*  
Or at Mathura in *Dwāpara*  
Had manifested once more  
Rolling the two forms into one  
Becoming Śrī Rāmakṛṣṇa  
What schooling will do to the soul  
Self-luminous, radiant with its own light?  
To teach the lesson of humility  
To those puffed up with the pride of knowledge,  
To the all knowing braggarts  
Carrying the learned lore  
On the tip of their tongues  
Descended the Lord  
Wrapping Himself up  
In the folds of illiteracy,  
To open the eyes of such  
As were intoxicated by books.

(To be continued)



## Mahābhārata and Gītā

—T. K. Rangaswamy

*Mahābhārata* is a great epic and *Bhagavadgītā* is a compendium of truths conveyed by the *Śrutis* and *Upaniṣads*. Study of *Gītā* is therefore a must for every Hindu as it teaches many virtues and shows the path to *Mukti*. But before study of *Gītā* is undertaken, people have a tendency to probe into the time of its origin, whether it is a B. C., or an A. D., why story of *Mahābhārata* is clubbed with it, whether it was really a dialogue between Śrī Kṛṣṇa and Arjuna or whether it was a detached treatise on *Yogas* with a story built around, to become a sugar-coated quinine for religious patients to swallow and so on. It seems to me that these questions are irrelevant for an ardent student of *Gītā*. Nowadays *Gītā* has been popularised by religious lectures, by eminent *Pāṇḍitas* and it is being read on a large scale independently of the story of *Mahābhārata* because of its own merits and charms, particularly with the belief that the teachings in the *Gītā* had emerged from the mouth of Lord Kṛṣṇa Himself “स्वयं पद्मनाभस्य मुखपद्माद्भिनिस्सृताः”

*Bhagavadgītā* was taught by Lord Kṛṣṇa in the battlefield to Arjuna, where *Pāṇḍavas* and *Kauravas* had taken opposite positions to fight against each other. For understanding why they resorted to fighting one should go through the story of *Mahābhārata*.

Now let us see the characters involved in the *Mahābhārata*, on one side, there were the *Pāṇḍavas*—Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva. On the other side, Bhīṣma, Droṇa, Kṛpa, Duryodhana, Duṣśāsana and others. Viewing



these personages, metaphysically, Arjuna, the middle among the five *Pāṇḍavas* was the hero. He was flanked on one side by Yudhiṣṭhira (*Dharma*) and Bhīma (power of resistance and strength) and on the other by Nakula and Sahadeva, representing simplicity, meekness, peace, sincerity and sacrifice. To add to this, they had the grace of Lord Kṛṣṇa (*Paramātmā*) who was the charioteer and protector. The entire *Gītā* is for the salvation of Arjuna who was therefore the typical *Jīva*. Arjuna and Lord Kṛṣṇa are usually called *Nara Nārāyaṇa*. On the *Kaurava* side, Bhīṣma (*Sattva*), Droṇa (*Rajas*) and Dhṛtarāṣṭra (*Tamas*). The combination of all the three *Guṇas* contribute to disharmony and create obstacles to *Jīva* to attain *Mukti*. Duryodhana was highly jealous and was not willing to part with even a pin point of land to the *Pāṇḍavas* who were his cousins. He teased them, humiliated them and tried to do away with them in ever-so-many ways. The blind Dhṛtarāṣṭra put the following question to Sañjaya (*Yogī* endowed with Divine Sight).

धर्मक्षेत्रे      कुरुक्षेत्रे      समवेता      युयुत्सवः ।  
मामकाः      पाण्डवाश्चैव      किमकुर्वत      संजय ॥

(*Gītā* I.1)

“Sañjaya, what indeed did my people and the *Pāṇḍavas* assembled in the battlefield of Kurukshetra, which was a *Dharmakṣetra* do?”

This is the first *Śloka* in the *Gītā* in the form of a question put by Dhṛtarāṣṭra to Sañjaya who was then and there giving a live report of events in the battlefield. Kurukshetra means land of action and *Dharmakṣetra* signifies the land where *Dharma* prevails because the war was a battle between *Dharma* represented by the *Pāṇḍavas* and *Adharma* represented by *Kauravas*. Moreover when Lord Kṛṣṇa was taking a vital role or rescuing *Dharma* and protecting Arjuna, Himself acting as a charioteer of Arjuna,

the field cannot but be a *Dharmakṣetra*.

When Duryodhana had a survey of the two armies he was satisfied that his army with Bhīṣma as the head was huge and impossible to be counted and controlled while the Pāṇḍava army protected by Bhīma was easy to count and control. It is interpreted that the army under Bhīṣma's leadership though big, was imperfect while that protected by Bhīma was perfect and enough for obtaining victory. Why was the Kaurava army imperfect? It is because the Kaurava army was placed under the leadership of Bhīṣma (*Sattvam*). The *Sattvic* quality will help the *Jīva* (Arjuna) and not hinder its path to *Mukti*. Pāṇḍava forces were complete because Bhīma was the leader who supported the *Jīva* with necessary resistance power and strength. It so happened also that Bhīṣma stopped fighting with Arjuna, when Lord Kṛṣṇa intervened and when Śikhaṇḍī was posed before him. A question may be asked whether the so-called *Dharmakṣetra* could not influence any of the fighters to avoid the terrible war? Yes, Arjuna rose in revolt against causing bloodshed in the battlefield because he did not find any pleasure or happiness in killing his own relatives and cousins for obtaining the kingdom. In fact Myness (ममकार) of both Arjuna and Dhṛtarāṣṭra was acting in diagonally opposite directions. Arjuna's Myness was selfless and did not want war while that of Dhṛtarāṣṭra was selfish and hence very much incapable of persuading Duryodhana to make peace with the Pāṇḍava cousins and avoid destruction. The main theme of *Bhagavadgītā* points to educate Arjuna by revealing the several paths for obtaining *Mokṣa*.

How Lord Kṛṣṇa tactfully handled the problem is explained below.

When Arjuna became hysterical in the battlefield he made a clean confession of his depression and confusion to *Bhagavān* as under.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

(Gītā II. 7)

“I am at your feet, I am your disciple, please tell me what is best for me to do under the present circumstances.”

Lord Kṛṣṇa was satisfied that Arjuna was a *Prapanna* and the best mediary through whom the message of the *Gītā* could be transmitted to the world. Kṛṣṇa began his teachings with body-soul relationship. Body holds the *Jīva* within itself. Sustainer of the body as well as enjoyer of the bodily actions is the *Jīva*. Both the *Jīva* and the body taken together are sustained by the will or the *Saṅkalpa* of *Paramātmā* who is the enjoyer of the combination of *Jīva* and the body. What applies to man applies to every item in the universe—man, animal, plant organism etc. There is the same combination of soul, matter and *Paramātmā*—*Cit*, *Acit* and *Īśvara*.

When the self (*Jīva*) realised that its embodiment was but an imprisonment, naturally, there was a desire to obtain freedom and restoration to its original fellowship with the universal soul or God. How then can the *Jīva* secure his freedom is explained in the *Gītā*. Kṛṣṇa tells *Arjuna*—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति षण्डिताः ॥

(Gītā II. 11)

“You are mourning for those who should not be mourned for and yet you speak words of wisdom. Really wise people do not feel sorry for the living as well as the dead.”

The soul is imperishable while the body is perishable. When the soul was in the embryo we were feeling glad stage after stage and some celebrations were made. We



knew not the sufferings of the soul in that state. When the baby was born and it cried we were happy we know not the suffering in that inarticulate state. As the baby developed into infancy, youth and old age we were glad inspite of sickness etc. But when the time came for the release of the soul from bondage, it left the body in joy but we weep. What is the ethics underlying this grief. It is due to attachment—Myness.

For example 'A' is sent to jail on a sentence of ten years, 'B' follows with a sentence of five years 'C' with a sentence of one year and 'D' with six months. As each prisoner's term is over, he goes out with joy much to the grief of the surviving prisoners. This is similar to the case of the bonded soul stated above. *Bhagavān* while talking about *Karma Yoga* mentioned to Arjuna about action, wrong action, and inaction, importance of *Yajñas*, *Svadharmā*, renouncing the doership and the fruits of action.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

(Gītā II. 47)

He told Arjuna that as a *Kṣatriya*, his *Svadharmā* was to fight against the enemies.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

(Gītā III. 35)

One's own *Dharma* even if done somewhat imperfectly is safer than adopting another's *Dharma*. Death in one's own *Dharma* is preferable as *Dharma* of another is fraught with fear.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

(Gītā II. 27)

Death follows birth and birth follows death. Why then

grieve for such unavoidable things. Then *Bhagavān* speaks about *Jñāna Yoga*, with knowledge about *Paramātmā*. To convince Arjuna, He showed His universal form. Then only he changed his mind and agreed to fight. Later *Bhagavān* talked about *Bhakti Yoga* which could be achieved by performance of *Svadharmā*, acquisition of knowledge and renunciation. He proceeded further and dealt with *Guṇas* divine and demoniac attributes and the way of liberation by surrender.

A review of what has been discussed, leads us to think that our body is also a *Dharmakṣetra* because, it is through the performance of *Dharma* with the help of the body the gates of heaven will be opened to the *Jīva*—occupier of the body, his prison house for the time being. “शरीरमाद्यं खलु धर्मसाधनम्” Kurukshetra is the world outside the body as it is the field of action for the bonded soul. We have inside our body the *Jīva*, *Bhagavān* as *Antaryāmī*. The fighting forces in the form of ‘I’ness and ‘My’ness, desire, anger, miserliness, delusion, pride and jealousy, the senses, the mind and there are outside attractions burning the soul to do *Adhārmic* actions and thus prevent it from doing virtuous actions leading to *Mokṣa*. There is a regular fight going on inside us creating confusion so that arriving at the right discretion becomes difficult or impossible. There opposing forces inside us run a parallel Govt., setting up pseudo ‘I’ (*Ahaṁkāra*) as their head.

The final result of the *Mahābhārata* war was victory to *Pāṇḍavas* i.e., victory to *Dharma* and all the *Kauravas* who were indulging in unrighteous and wicked acts perished. The first stanza in the *Gītā* is the question of *Dhṛtarāṣṭra*, enquiring about the events in the battlefield, to which, the last stanza containing the statement of *Saṁjaya* was the answer—“Victory and justice are ensured where there is the combination of Arjuna the wielder of the bow and Lord

Kṛṣṇa the Lord of the *Yoga*, conveying the inner meaning  
 “Wherever *Paramātmā* and *Jivātmā* are spiritually together,  
 there is bound to be bliss.”

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
 तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥

(Gītā XVIII. 78)

अग्रे कृत्वा कमपि चरणं जानुनैकेन तिष्ठन्  
 पश्चात्पार्थं प्रणयरस जुषा चक्षुषावीक्षमाणः ।  
 सव्ये तोत्रं करसरसिजे दक्षिणे ज्ञानमुद्रां  
 आविभ्राणो रथमधिवसन् पातु नस्मृतवेषः ॥

Let us pray that the deity (Lord Kṛṣṇa) in the charioteer's  
 role sitting in the front, with one of the legs resting on the  
 knee, looking behind at Pārtha and showing the *Jñānamudrā*  
 with the right hand, protect us.



त्वं सर्वभूतेषु शरण्य ईड्य-  
 स्त्वया समं विद्यते नेह भूतम् ।  
 त्वया धार्यन्ते सर्वभूतानि शक  
 त्वं देवानां महिमानं चकर्थ ॥

"Thou art the refuge of all creatures and art adorable.  
 There is no being equal to thee. All the creatures, O Indra,  
 are supported by thee, Thou didst build the greatness of  
 the gods."

—Mahābhārata, Udyogaparva (XVI. 17)

Making use of gross, subtle and causal forms of body,  
 in pilgrimage, fasting, charity, penance, reflection, medi-  
 tation and *Samādhi* (trance) all good acts, in good faith  
 selflessly done for others, become *Svadharmā* and these  
 very acts done with personal motive become *Paradharmā*.  
 —Swami Ramsukhdas



## Honest Poor Boy

There was a poor boy. He lived happily in his house with his mother and sister. His sister was ill. One day he was going to his uncle in connection with the treatment of his sister. On the way he happened to find a pocketbook lying on the ground with one hundred and twenty rupees in it.

The boy was very honest. He resolved to trace out the whereabouts of the owner and return the pocketbook to him. In his home he told everything to his mother. He said—"O mother, whomsoever this pocketbook belongs to must be living in a miserable condition as he would be without money. If we keep this money for our use then we will incur sin on us." He was much worried. He was unable to trace out his address. He requested his mother, "Dear mother, you yourself find out some means to make me able to reach him." His mother too was an honest lady. This was the reason that she gave birth to such an honest son. She became very pleased to hear the pious thought of her son. She said, "My son, may God help you in your firm determination for truthfulness. May God bless you. My son, if you would advertise this news in some newspaper then the owner himself would come here and take his money."

The boy agreed with his mother's suggestion. He visited the office of a newspaper. He told his problem to the Editor. Impressed with his good intention, the editor published a small advertisement in his name free of cost in the columns of newspaper—"I have found on the way a pocketbook containing some money. The person whom the pocketbook

belongs to may contact the given address and take it after presenting satisfactory and proper proof." After going through the newspaper the real owner of the pocketbook approached the given address. He was surprised to see such a paragon of honesty and that too in such a starving condition.

He said, "Real honest is he who never covets others' property and such men are worthy of being praised. Such type of honest men may be found only among poor persons. The affluent persons, out of greed, generally become dishonest through the contact of much money, although they are not likely to be in need. So nice of you for remaining firm on the path of truth believing God whole heartedly," saying so he gave money to them for the treatment of the sick girl. He provided a good employment to the honest boy. In the due course of time the boy became a rich merchant and earned name and fame through honesty.

Courtesy—Kalyana



Now worshipping *Īśvara* and Him alone is *Bhakti*; the worship of anything else—*Deva*, or *Pitr*, or any other being—cannot be *Bhakti*. The various kinds of worship of the various *Devas* are all to be included in ritualistic *Karma*, which gives to the worshipper only a particular result in the form of some celestial enjoyment, but can neither give rise to *Bhakti* nor lead to *Mukti*.

—Swami Vivekananda

The ordinary person blames his environment or those around him for his problems, suffering, and frustrations. He thinks that if he had a different boss or a different place to live, he wouldn't have that trouble. He forgets that it is his reaction to his environment that is the cause of his troubles. The circumstances themselves are neutral.

—Self-Realization

## Compassion—the Highest Virtue

—R. N. Lakhotia

One of the greatest qualities possessed by a humanbeing is the quality of compassion. In *Mahābhārata Vana* (69.37—43). Damayantī said to Nala, “Compassion is the highest virtue.” It is generally believed that for the practice of ethical values we should give the same treatment to others as we expect from them. This ethical virtue can be practised in the true spirit only when we have the quality of compassion in us. Further, this is not merely towards the humanbeings but towards all creatures of the world that we should show the quality of compassion. That is why the great religious books and the saints, sages and the great people of all times have highly praised the quality of compassion in humanbeings.

### **Tirukkural on Compassion—**

In *Tirukkural*, which is considered as the fifth *Tamil Veda* by the great Tamil saint Thiruvalluvar said about two thousand years ago “The best of all possessions is the wealth of compassion: For the meanest of men too possess worldly wealth,” (*Tirukkural* 241). Thiruvalluvar has even gone a step further by writing a whole chapter on the virtue of compassion by saying, “The search for virtue’s path, cutting across all religious and moral teachings, will lead invariably to spiritual deliverance, through compassion” (*Tirukkural* 242). Compassion is beneficial not only to a person who is its recipient but also to its possessor. This has been explained by Thiruvalluvar in most beautiful words, “The vast and flourishing wind-blown earth is witness to the fact that those who practise compassion will never be



subjected to suffering" (*Tirukkural* 245). Hence, the advice of saint Thiruvalluvar is not to forsake the great quality of compassion ever for which he even goes to the extent of saying, in *Kural* No. 248 in *Tirukkural* as under—

"Worldly wealth once lost may be recouped,

But compassion lost cannot be made up."

### Others on Compassion

The quality of compassion has been practised in India from times immemorable. The virtue of compassion has been praised, inter alia, by *Bhagavān* Rāma, *Mahāvīra*, Buddha, Kabīra, *Guru Nānakā* and in recent times by *Mahātmā* Gāndhī. In foreign countries also, saints, sages and literary persons have highly praised the quality of compassion, which is also described as mercy or kindness. Shakespeare's passage in the "*Merchant of Venice*" (Act IV. sec.1) is wellknown and extols in poetically expressive words the quality of mercy or compassion—

"The quality of mercy is not strained;

It droppeth as the gentle rain from heaven

Upon the place beneath

It is twice blest;

It blesses him that gives and him that takes".

Thus both the giver and the taker of compassion are benefited. Albert Schweitzer, the Nobel Prize winner, has expressed this idea of compassion in his world famous book "*Reverence for life*" categorically when he says "Even the smallest creature contains something of the profound mystery of life and is entitled to a fellow feeling which must find expression in gentleness and kindness."

### Abraham Lincoln and Compassion

Compassion is a great quality which made Abraham Lincoln, the world famous President of USA, achieve greatness which he did. Once in New Orleans town of USA, Abraham Lincoln was greatly moved by the sight of a Negro

being tied to a post and beaten mercilessly. The spirit of compassion arose to such an extent that Lincoln decided to abolish slavery and achieved a historical feat which is but world history.

### **Mahātmā Gāndhī and Compassion—**

It is wellknown that Mahātmā Gāndhī was an apostle of peace and non-violence. His earlier name was Mohanadāsa Karamacanda Gāndhī. Once Mohanadāsa Karamacanda Gāndhī was sitting in his cottage, when a poor girl came to meet him. She was wearing a very dirty and torn *Dhoṭī* (Sari). She was trying to cover her body somehow. Then Mohanadāsa Karamacanda Gāndhī asked her— “Sister, why don’t you clean your *Dhoṭī* and why don’t you sew the torn out parts ?” At first, the girl kept quiet. Later, she said— “*Sāheba*, only if I had another *Dhoṭī*, I would be able to wash it, and I could sew it only when I am in a position to do so. “No sooner did Mohanadāsa Karamacanda Gāndhī hear these words, then he felt ashamed that he, known as the leader of poor people, was a witness to such conditions of the people. He began to think, “I am wearing a *Dhoṭī* and *Kurtā* and am having another spare *Dhoṭī* in my bag.” When this idea crossed his mind, he was filled with the spirit of compassion. He immediately took out the spare *Dhoṭī* from his bag and gave the same to the girl by saying— “Sister, please accept this *Dhoṭī* as a humble gift from a brother.” The girl felt obliged and accepted the *Dhoṭī* with thanks. The girl went away but the seeds of compassion which had sprouted in the heart of Mohanadāsa Karamacanda Gāndhī took a new shape. He immediately tore the *Dhoṭī* which he was wearing into two parts—half he kept for wearing as an under garment and half he kept for covering his upper body and from that moment inspired by the virtue of compassion, Mohanadāsa Karamacanda Gāndhī became the world famous Mahātmā Gāndhī.

### Compassion and Constitution—

It would not be out of place to mention here that the constitution of India in Article 51A(g) enjoins a duty upon all citizens to have the quality of compassion towards all creatures. This shows the value of compassion which finds its basis in *Ahimsā* or non-violence. The quality of non-violence or *Ahimsā* can, however, be practised in true spirit only by a person possessing the quality of compassion.

### Compassion and Forgiveness—

One of the great qualities of a humanbeing is the quality of forgiveness which benefits both the person who is forgiven and the person who forgives, but the quality of forgiveness can be practised only when we have the quality of compassion. Fortunately, it is possible to cultivate this quality. Hence, it is absolutely essential that to have a pure heart capable of forgiving others by exhibiting the quality of compassion at all times.

### Compassion and Vegetarianism—

One of the happy things happening in the Western countries is the new trend of highly educated people turning vegetarian everyday. While many are attracted by the vegetarian way of life due to the great merit of vegetarian food for health, nutrition and environment-protection, there are many who are moved by the quality of compassion. It is this quality of compassion which made various eminent personalities of the world turn vegetarian like Plato, Aristotle, Socrates, Darwin, Newton, Einstein, Leonardo da Vinci, Shakespeare, George Barnard Shaw, Keats, Leo Tolstoy and several others. We can be a true vegetarian only when we have the spirit of compassion not only towards humanbeing but towards all living creatures. It is rightly said that if a meat-eater were to see an animal being killed before his own eyes, chances are that 99% of the meat-eaters would become vegetarian. Such is the great quality of compassion.



Hence, for being a true vegetarian, it is absolutely essential that we should cultivate and exhibit the great virtue of compassion towards all animals, birds, fishes and other creatures by taking a vow not to kill or torture any creature for our selfish interest.

### Conclusion—

For world fellowship, brotherhood, love and world peace, where non-violence or *Ahimsā* is considered as an essential virtue, we cannot but remember that it is possible only when we have the feeling of compassion towards all. It is, therefore, essential that for reducing the incidence of violence, we should teach the great quality of compassion to the students right from the beginning. Schools should open compassion clubs or *Karunā* clubs and inspire the students to have compassion towards all creatures.



बैखानस सोइ सोचै जोगू। तपु बिहाइ जेहि भावइ भोगू॥  
 सोचिअ पिसुन अकारन क्रोधी। जननि जनक गुर बंधु बिरोधी॥  
 सब बिधि सोचिअ पर अपकारी। निज तनु पोषक निरदय भारी॥

"Pitiable is the anchorite who has given up penance and developed a liking for luxuries; pitiable the backbiter who is angry without cause and an enemy of his own parents, preceptor and brothers. Pitiable in everyway is he who harms others, cherishes his own body and is exceedingly heartless."

—*Mānasa* (II.172.1-2)

If a man finds joy in the body—a heap of flesh, blood, pus, faeces, urine, tendons, marrow, and bones—that fool will find joy even in hell.

—*Nārada-parivṛāja Upaniṣad*

## Read and Digest

—V. P. Tandon

The divinity manifests itself only when egoism drops away.

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One acting under the promptings of the desires cannot attain perfection.

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Regular chanting of God's name and meditation on divine essence leads to God-realization.

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God-realized person ceases to dwell on objects of the world.

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To get swayed by likes and dislikes is the greatest impediment to self-realization.

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A practicant's sins get consumed away through God's worship.

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God-consciousness does not come as long as shame, hatred and fear are in the heart.

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What one thinks one becomes.

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God can be realized by the purified alone.

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A wrong doer comes to grief ultimately.

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Morality is part of religion.

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A God-realized soul enjoys infinite and eternal bliss.

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God's grace is received by those who prepare themselves for its reception.

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Only the single-visioned see the real.

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Truth always prevails and falsehood perishes.





## Sanatsujātīya

Several stanzas in this chapter are cryptic as well as allegorical, reminding one of the Vedic hymns. The meaning is not always explicit.

### Sanatsujāta—

1. That which is immaculate, a great radiant effulgence, supremely glorious, is meditated upon by the *Devas* and makes the sun shine. *Yogīs* clearly perceive Him, the Eternal Lord (*Bhagavān*).

2. *Brahman* (the creator) emerges out of that Immaculate Being and flourishes by its power. That Immaculate Being shines in the midst of other shining ones. It is not illumined by anything but is self-luminous. *Yogīs* clearly perceive Him, the Eternal Lord.

3. From the whole emerges the whole. Therefore it is said that what comes out of the whole is the whole. The whole is taken away from the whole. Still the whole remains whole. *Yogīs* clearly perceive Him, the Eternal Lord.

4. Like space and sky and ripples in the *Gaṅgā*, everything, moving and unmoving rises from *Brahman* and merges in it. *Yogīs* clearly perceive Him, the Eternal Lord.

5. (The subtle form of) water emerged first from *Brahman*. From it arose this body composed of (the five elements). Within the space in the middle of it dwell the two shining ones. Facing each other and enclosing all the directions of space these two support the earth and heaven. *Yogīs* clearly perceive Him, the Eternal Lord.

6. Horses carry to heaven the bright, divine and immortal being seated on the chariot of the Immutable Being whose deeds do not perish. *Yogīs* clearly perceive

Him, the Eternal Lord.

7. There is nothing which can be compared to it. None can see it with the eyes. Those who realise it with the mind, the intellect and the heart become immortal. *Yogīs* clearly perceive Him, the Eternal Lord.

8. The moving assemblages of twelve drink the honey under the protection of the shining one and repeatedly hankering after it, wander about in terrible places. *Yogīs* clearly perceive Him, the Eternal Lord.

9. The bee drinks in the course of half a month, the honey, gathered (during the previous half month). The Lord bestows upon all beings the sacrificial offerings due to them. *Yogīs* clearly perceive Him, the Eternal Lord.

10. The fledglings resort to the peepul tree with leaves of gold. There they grow into birds and fly about as they like. *Yogīs* clearly perceive Him, the Eternal Lord.

11. The outgoing vital air (*Prāṇa*) absorbs the ingoing air (*Apāna*). The moon absorbs the upcoming air. The sun absorbs the moon. The Supreme Being absorbs the sun. *Yogīs* clearly perceive Him, the Eternal Lord.

12. The swan does not, while flying, raise one leg out of the water. If it were to keep it raised always, there will be neither death nor immortality. *Yogīs* clearly perceive Him, the Eternal Lord.

13. The indwelling person, small as a thumb, always wanders about (in *Saṁsāra*) on account of his association with the subtle body (*Līṅga*). Ignorant persons do not perceive that shining and adorable primal being who pervades everything. *Yogīs* clearly perceive Him, the Eternal Lord.

14. Just as serpents, after killing men with their poison, hide themselves in caves, so also the sense-organs, after beguiling foolish persons with pleasures, delude them and keep them (perpetually) in *Saṁsāra*. *Yogīs* clearly perceive

Him, the Eternal Lord.

15. A foolish person does not realise the self in himself and therefore flounders about in the well of *Samsāra*. He who ignores the Self and enjoys sense-pleasures is truly an ass. *Yogīs* clearly perceive Him, the Eternal Lord.

16. This (the Self) is seen to exist in those who possess the spiritual qualifications as well as those who do not. It is the same in the state of liberation and the other state (i.e., the state of bondage). Yet only those who are one with it enjoy Supreme Bliss. *Yogīs* clearly perceive Him, the Eternal Lord.

17. One who knows (*Brahman*) gains both the worlds. Even if such a person does not perform the fire ceremony (*Agnihotra*) he gets the benefit of it. Do not treat the knowledge of *Brahman* as unimportant. The wise attain that State which is called Absolute Awareness. *Yogīs* clearly perceive Him, the Eternal Lord.

18. The great Self described above, the person (*Puruṣa*), swallows the fire. He who knows that person does not lose his Self. *Yogīs* clearly perceive Him, the Eternal Lord.

19. Therefore one should always inhere in the Self. There is no death for such a person, so where is the question of immortality? Truth and untruth alike depend upon the one Reality. The origin of truth and untruth is one and the same. *Yogīs* clearly perceive Him, the Eternal Lord.

20. The indwelling person who is as small as a thumb and abides in the heart is not perceived. He is unborn but moves about tirelessly, day and night. When one knows Him one becomes an enlightened seer.

21-22. *Vāyu* (the air) emerges from it and merges in it. *Agni* and *Soma* rise from it. Also *Prāṇa*. That is the basis (of all), that is immortality and the worlds. That is *Brahman*. That is glory. All beings rise from it and merge in it.

23. The bright being supports the two shining ones, the



earth and heaven, the directions of space and the world. The quarters and rivers flow from it. The great oceans are controlled by it.

24. Even if one possessed thousands of wings and flew as fast as the mind one cannot come to the end of that primal Being. *Yogīs* clearly perceive Him, the Eternal Lord.

25. It cannot be perceived (by all). Those who are extremely pure in mind perceive it. The wise man who is free (from likes and dislikes) perceives it clearly. Those who know it become immortal.

26. He who sees himself in all beings and is one with them everywhere, why should he grieve?

27. Just as one has no use for a reservoir when there is a big flood everywhere, so also a Brahmin who knows *Brahman* (Reality) has nothing to gain from others.

28. I am your father and mother and am likewise your son. I am the self of all that exists or has ceased to exist.

29. O Bhārata! I am the old grandfather as well as the father and the son. You are all in me. But you do not belong to me, nor do I belong to you.

30. The Self is my abode. It is also my origin. I penetrate everything through and through. I never grow old. I am the support (of all). I am unborn but am nevertheless active day and night. He who knows me becomes an enlightened seer.

31. I am tinier than the tiniest, the pure mind dwelling in all beings and the father of all—the wise realise me in the lotus (that is, the heart).



## Great Importance of Religious Granthas

—Mahendralal T. Gandhi

Once a great Chinese traveller by name Huentsang came to India. He studied Buddhism for sometime in the Nalanda University; and then, while returning to his country, he carried with him some manuscript *Granthas* relating to Buddhism. He was sailing on the bay of Bengal on his way to China. In order to bid farewell to him, two Buddhist scholars by name Jñānagupta and Tyāgarāja were accompanying him on board the ship. The ship was sailing forth. Unexpectedly, dark clouds appeared in the sky. All the members on board feared danger to their lives because terrific tempests and cyclonic winds began to blow. The captain of the ship gave orders to the crew that if anyone of them had with him any heavy article, he should throw into the sea. Huentsang had with him those manuscripts of Buddhist *Granthas*. He got ready to throw them into the sea. At that time, Jñānagupta and Tyāgarāja said to him, "These works are a treasure house of knowledge. Please do not cast them into the sea. Instead of that we will jump into the sea. Man's life is transitory and perishable, knowledge is permanent and imperishable. Please do not throw away these *Granthas*. From these *Granthas* thousands of people will obtain light which will lead them on the path of *Nirvāṇa* (salvation) and they will get Supreme Bliss. Having said that these great Indian scholars jumped into the tempestuous sea.



## Path Leading to Liberation and to Kṛṣṇa's Own Abode

—Purushotam Lal

Kṛṣṇa, the Supreme Being, in His manifest form, has been the embodiment of limitless love and perfect wisdom. Through the enchanting music emanating from His divine flute, Kṛṣṇa calls upon each one of us to shed hatred and rise above our pettiness and self-centredness.

Over the ages the *Bhagavadgītā*, the song divine, has epitomised the Lord's divine flute with its music being audible far and wide. People all over the world attuning to this music have invariably enriched themselves for a better and more rewarding life. The *Bhagavadgītā* offers hope and succour to everyone whether rich or poor, high or low, man or woman, saint or sinner.

Man shudders when he thinks of his earlier sins. Despite his bravado, he is afraid that some day, sooner or later, he may have to render account and face the consequences. To suppress the warnings from the inner core of his nobility he indulges in sins all the more like a man taking to excessive drinking to drown his sorrows.

In the *Bhagavadgītā*, Kṛṣṇa extends His grace even to the very wicked ones who express the desire to take to His worship. While welcoming them Kṛṣṇa assures them that having rightly resolved they will be enabled speedily to become truly righteous and be liberated from all their sins.

This is how Kṛṣṇa's divine flute draws all and sundry to its music, freeing them from all their anxieties.

Kṛṣṇa takes pain to instil in us the universal truth that



we are not perishable bodies but the eternal *Ātman* which is not subject to birth or death. The right understanding, according to Kṛṣṇa, is that as a man casting off worn-out garments takes other new ones, so the embodied *Ātman* casting off worn-out bodies, enters into others which are new. He further says that the *Ātman* being unborn and changeless, there should be no cause for grief arising from the death or dissolution of the body. And once this is clearly understood there need not be any despair or apprehension for anyone facing death in the discharge of his duties or otherwise. Nor should there be any undue attachment for the body.

Kṛṣṇa is emphatic in His insistence on the performance of all the duties devolving on a person with the unequivocal assertion that action is altogether superior to inaction. To bring home this point He says that even the maintenance of the body would not be possible without action. However, to get over the good and bad effects of actions, He tells us that while we should work earnestly we should never have any attachment for the fruit thereof. With actions being performed primarily in the spirit of selfless service and the renunciation of the desire for the fruit, there will be no resultant merits or ill effects. This would then become the way, the hallowed way, for a man to be liberated from the never-ending cycle of birth and death in the world with all its attendant miseries.

The renunciation of the fruit of action brings about even-mindedness or tranquillity which is the prelude for meditation. To achieve the same Kṛṣṇa advises us to discipline the mind making it steadfast by freeing ourselves from any craving whatever for lustful pleasure. To emphasise what really is meant by a steadfast mind with no disturbances He gives the simile of "a lamp in a windless place that does not flicker."

Here Arjuna raises the doubt which is all so familiar. Arjuna submits to the Lord that the mind being so turbulent, strong, he deems it as difficult and hard to exercise any real control over it. Not contradicting this contention, Kṛṣṇa says categorically that the mind can be controlled by *Abhyāsa* (constant practice) and *Vairāgya* (dispassion).

Kṛṣṇa says that there are just two types of human beings the *Daivic* or the divine and the *Āsuric* or the demoniac. The noble characteristics of the former are termed as divine wealth and the ignoble ones of the latter as demoniac wealth. The distinguishing features of both the divine wealth and the demoniac wealth are so clearly specified by Kṛṣṇa in chapter XVI of the *Bhagavadgītā* that there can be no mistaking or overlapping between the two. Kṛṣṇa tells us that divine wealth is deemed to be for liberation and demoniac wealth for bondage. Among the characteristics of demoniac wealth Kṛṣṇa points his finger specially towards desire, anger and greed, designating them as the gates of hell. He asks us particularly to make it a point to give up all the three of them.

Kṛṣṇa pointedly reminds us of the continued presence of the Lord at each and every place. He assures us that those who see the Lord in everything and everything in Him will ever be close to Him. Further He tells us that the Lord Himself is the *Ātman* seated in the heart of all the beings. This being so the Lord is not at all inaccessible except of course, for those who are impure and lack understanding.

The earnest aspirant for liberation is distinguished by his ability to remain calm and undisturbed irrespective of the circumstances in which he is placed or the stress that is playing on his nerves. How is this to be achieved? Here Kṛṣṇa comes to our rescue by advising us to free ourselves from the pairs of opposites like pleasure and pain, likes and dislikes, friend and foe, honour, and dishonour etc. While

pleasure and other favourable experiences are likely to be fleeting, pain and the unfavourable experiences get stuck up in the mind resulting in unending unhappiness, anxiety and disturbances. Kṛṣṇa asks us to remain composed all the time, taking pleasure and pain and all other dualities in their stride. Neither being too high when we are favourably placed nor sinking too low when our fortune happens to be otherwise.

Since by and large all actions are apt to have a measure of demerit, some *Saṁnyāsins* resolve to withdraw altogether from the field of action. Kṛṣṇa does not commend abandonment of actions particularly those relating to the performance of obligatory duties. He favours what is termed as *Tyāga* being the relinquishment of the desire for the fruit of action. In fact for Kṛṣṇa the true *Saṁnyāsin* is one who is free from the pairs of opposites and who has no desire for the fruit of action. He says specifically that actions relating to service to others, charity and austerity should continue all the while without any desire for the fruit.

From all this it would appear that among other noble characteristics the following factors need to be kept in view for any worthwhile results while one proceeds on the path divine—

(1) Regarding the body as perishable and the *Ātman* as Eternal, unborn, unchangeable.

(2) Earnestness in the performance of all obligatory duties and service to others without expectation of any fruit or reward.

(3) Control of mind through *Abhyāsa* (constant practice) and *Vairāgya* (dispassion).

(4) Acquisition and practice of noble qualities.

(5) Realizing the omnipresence of the Lord.

(6) Freeing ourselves from the pairs of opposites.

The end result of all this as generally understood is



liberation. All through in the *Bhagavadgītā* Kṛṣṇa guides us how we can achieve the same. But it is not always realised that Kṛṣṇa is also eager that we should join Him in his own Abode—from which there is no return.

The very thought of entry into this Abode can be so exciting, exhilarating—access to boundless knowledge, witnessing flashes of the great cosmic play, observing the Divine Plan as it keeps on unfolding itself.

The attainment or admission into the Lord's Supreme Abode would not apparently be a physical act. In essence it would, it seems, be the total identification of the individual consciousness with the Supreme Consciousness bringing to an end altogether any separation or distinction in the nature of one from the other.

Kṛṣṇa refers specifically to His own Abode in verses 5 and 6 of chapter XV of the *Bhagavadgītā* as follows—

(5) Free from pride and delusion, overcoming the evil of attachment, dwelling constantly on the inner self—the *Ātman*, rid of desires and pairs of opposites such as pleasure and pain, the wise reach that Goal Eternal.

(6) That the sun illumines not, nor the moon, nor the fire. That is My Supreme Abode, reaching which they do not return.

Reverting to this matter in chapter XVIII of the *Bhagavadgītā*, the Lord explains in verse 49 thereof that the aspirant has first to attain the Supreme State of freedom from the good and bad effects of action through renunciation of the fruit thereof with the mind being subdued and free from attachment and desire.

Next as per verses 51—53, the aspirant is advised to become qualified for oneness in the Supreme State of *Brahman* the Supreme Being—by acquiring and practising several merits including purity of intellect, firm control over the mind, avoidance of likes and dislikes, dwelling in

solitude, eating lightly, keeping the speech, body and mind under control, resolute in dispassion, giving up egoism, violence, arrogance, lust, anger and remaining tranquil.

In verse 54 of the aforesaid chapter XVIII of the *Bhagavadgītā* there is the significant statement that thus becoming one with the state of the Supreme Being, the aspirant attains the highest devotion to Kṛṣṇa. The concluding statement in this regard is in verse 55 wherein it is stated that through devotion the aspirant comes to know Kṛṣṇa truly, who and what He is, and having known Kṛṣṇa in His essence, the aspirant forthwith enters into Kṛṣṇa's Abode.

As stated earlier, there is no return from Kṛṣṇa's Abode. But let us be quite clear in our minds that traversing the path to the Lord's Abode is not at all easy. It is not a cake walk. The merits which Kṛṣṇa wants us to acquire are difficult of accomplishment and their number is admittedly large. It can be a difficult task involving in effect total change of personality. But the reward is the unparalleled one of admission into the Supreme Abode of the Lord—oneness of the nature of the individual consciousness, as mentioned, with the nature of the Supreme Consciousness.

Finally it may be reiterated that though the aspirant has first to acquire the various merits laid down by Kṛṣṇa yet in the last resort it is devotion which would be the pass word for admission into the Supreme Abode of the Lord. Because as clarified by Kṛṣṇa, it is through devotion that the aspirant will come to know Him truly as to who He is and what He is. And as already stated having thus known Kṛṣṇa in His essence, the aspirant will forthwith gain entry into the Supreme Abode of the Lord.



## Under the Spell-Divine (Vamśī Gītā)

—K. S. Narayanan

Lo! Our Lord on the cobra-bed  
Cloud hued with curls thick and dark, Yaśodā braided  
Many a note he played on the flute  
Hurry up to *Aippadi* to see the boy astute.

The herds of cattle stood still with attention rapt  
Heads lowered, ears not moving in fact  
They stopped chewing the cud  
Their mouths full of tender grass and mud.

His lucious red lips gently pressed  
Against the flute He addressed  
Many a lilting note flowed  
And a large gathering quickly followed.

The music from Kṛṣṇa's flute  
Carried away the minds in one loot  
The deers with their sharpened ears  
Stood still in glee as in pictures for years.

The dulcet strains that Govinda sent  
With eyes dreaming, brows bent  
With grace and ease he played  
The birds out from their nests stayed.

The towering trees their boughs lowered  
And heads bent in reverence showered  
On Him and covered Him  
With their honey filled flowers as if in a hymn.

Musing on Kṛṣṇa's skill  
The young girls felt their hearts fill  
Bewitched by His music superb.

With bated breath the maidens ran  
They cared not to show their skins sun-tan  
For the music from the petite cowherd boy  
Sent them crazy, otherwise coy.

Eyeing the flautist all the time  
Like a swarm of bee in lotuses rhyme  
Making one and all spellbound  
Śyāma, Śyāma, the damsels danced around.

He blew the notes melodious  
The heavenly bards felt them not obvious  
Urvaśī, Menakā, Rambhā and their pal  
Deserted their songs and dance once for all.

Hooked to the strains divine  
The celestials all the time remain(ed)  
Ashamed they stood still with heads down  
And with their instruments down(ed).

His dancing fingers on the finger hole  
His all pervading eyes on the universe whole  
Whosoever comes under its spell divine  
Is sure to be blessed forever remain.





## Bhakti—the Fifth and Highest Puruṣārtha

—Parmarthi Raina

Vedic scriptures recommend four pursuits (*Puruṣārtha*) for man. *Puruṣārtha* means 'that which is sought after by a human being.' These are *Dharma* (sense of values), *Kāma* (satisfaction of the senses), *Artha* (wealth) and finally *Mokṣa* (liberation). The scriptures also prescribe four main paths to attain *Mokṣa* and union with God—*Karmayoga*, *Jñānayoga*, *Rājayoga* and *Bhaktiyoga*.

The core message of the *Vedas* is for man to strive for liberation from the perpetual cycle of birth and death (*Samsāra*). This is achieved when the *Jīva* (living being) realises its true self, the *Ātmā* (soul) and re-establishes its forgotten relationship with *Paramātmā* (supersoul) or God.

The *Advaita* (impersonalist) philosophy postulates that a *Jīva* on attaining *Mokṣa* merges into the attributeless, impersonal God. In so merging the *Jīva* loses its individual identity, just as a river ceases to be a river when it flows into the sea. The *Dvaitins* (personalists), who believe in a personal God possessing countless attributes, propose that while they too seek liberation from *Samsāra*, they cherish *Bhakti*, loving devotional service to God, as their final goal—a state beyond 'Mokṣa' and superior to it. Here the *Jīva* does not lose its ontological identity nor the urge to personally serve the Lord. It becomes an eternal, loving servant of the Lord and attains to the Lord's nature of *Sat-Cit-Ānanda*—eternal existence, complete knowledge, absolute bliss—which in its liberated state is also the nature of the

*Jīva* as it is essentially part and parcel of the Lord Himself. As long as the supreme pure *Bhakta* (*Bhāgavatottama*) retains his human body, he sees the Lord in all beings and all beings resting in the Lord, and he serves the Lord in all possible ways. Upon giving up his body he attains a non-material body of *Śuddha-Sattva* (pure essence) and serves the Lord in His abode, *Vaikuṇṭha*, in the spiritual world.

What is *Bhakti*? *Bhakti* is derived from the root *Bhaja* which means 'to love, to adore, to serve, to honour.' By long usage in devotional literature it has come to be understood as unalloyed loving service to God. Nārada describes *Bhakti* as "whole hearted and supreme love of God through which man finds himself in unalloyed loving bliss always. He is completely self dedicated to God and experiences intense anguish when his mind slips away from Him even for a moment." But the definition given in the *Śrīmad Bhāgavatam* is, perhaps, most appropriate: "*Bhakti* is that state of mind when all the energies of the mind and all the organs of knowledge and action in one unified mental code are directed to the Supreme Being, spontaneous like an instinct and devoid of any extraneous motives. It is superior to *Mokṣa*. Like fire it burns up the soul's sheath of ignorance."

*Bhakti* is as ancient as the *Vedas* and finds mention in the *R̥gveda Samhitā* and *Bṛhadāraṇyaka*, *Chāndogya*, *Kaṭha* and *Kauśītakī Upaniṣads*, while *Śvetāśvatara Upaniṣad* goes to the extent of proclaiming that the truths regarding the supreme spirit will shine only in him who has supreme devotion to *Īśvara* (God). This Vedic conception of devotional worship of a personalised God is supplemented by the various *Bhakti Purāṇas*, the foremost of which is the *Bhāgavata Purāṇa* (*Śrīmad Bhāgavatam*).

A devotee is established in *Bhakti* when he is in constant

and continuous remembrance of God likened to an unbroken stream of oil when poured from one vessel to another. A state where nothing whatsoever matters other than the thought of God. The *Bhāgavatam* contends that this continuous remembrance could even be through such sentiments as hate and fear. It says, "Lust, anger, fear, affection, friendship, sense of oneness—whichever sentiment man entertains towards Hari, he will attain to Him through that." And it cites examples: "The *Gopīs* through lust, Kāṁsa through fear, Śiśupāla through enmity, the *Pāṇḍavas* through affection, the *Vṛṣṇis* through clannishness and the sages through devotion, attained to Him."

Pure *Bhakti* is not easy. It comes only when devotion is deep-rooted and the mind starts to flow naturally and irresistibly towards God. The acme of *Bhakti* is reached when the devotee embraces the Supreme Lord as "His very own" and in serving Him with selfless loving devotion he relinquishes all desire for returns for himself including *Mokṣa*. *Bhakti* of a personal God becomes both the means and the end of his only pursuit. The *Bhāgavatam* thus elevates *Bhakti* to the fifth *Puruṣārtha*, higher than the other four—*Dharma*, *Artha*, *Kāma* and *Mokṣa*.

Courtesy—*The Times of India*



When a huge tidal wave comes, says Bhagavān Śrī Rāmakṛṣṇa "all the little brooks and ditches become full to the brim without any effort or consciousness on their own part; so when an Incarnation comes, a tidal wave of spirituality breaks upon the world, and people feel spirituality almost full in the air."

—Swami Vivekananda

## This Will Pass Away

—Somanath Jena

No event in the world is permanent and everlasting. None should worry about the passing events. Whatever is running will pass away. Many such events have passed away. This is called *Jagat*, ever moving like movie pictures.

Tragedy and comedy in drama is sure to have their proper position and appreciation and both of these are for giving the audience to evolve their inert feeling. So also the events are not sorrowful or pleasant in themselves. These are as these are. It is only the reaction of emotion of the witnesses which thought that to be tragic or comic.

No season is pleasant or unbearable. It is the reaction of the senses which think these to be hot, cold, cloudy. The feeling of man through senses and reaction in the mind is responsible for adverse and favourable situation. The situation and circumstances are always passing and are as they ought to be. No feelings of ours can change the nature of weather, day and night, and physical condition of weather. It is like an umbrella we use to protect us from rain. We are not able to stop the rain. So also in mud and in hard road we use the shoes. To cross ocean we use the ship. But we never try to change the circumstances.

Exactly that attitude is necessary in the go of life. Some goals are to be achieved. That goal is self-realization. Majority of the population is moving in a particular direction. That is due to their past *Samskāra* and they are bound to do. They are engaged in a careless life and non-attentive to their goal. That does not mean that the few who are leading a cherished life will be allowed to suffer and will



be allowed to be driven away like the bad money drives out good money.

No doubt when somebody swims against the current of the river will face the current. It will not be so easy as one swimming with the current of the river in the favourable direction. But the battle and struggle is rewarding. You will not get company, sympathy at the beginning when you started *Sādhana*. This is because almost all of them are superficial onlookers. They will think you as mad, crazy, headstrong because you do not belong to them. They will ridicule. Think of the story of Jaḍa Bharata, Śrī Gaurāṅga, Socrates, Mahātmā Gāndhī. Never become discouraged.

Why are you terrified? Your this body will die? No this will not die till it is destined to be in the earthly place according to *Prārabdha*. This body will be tortured because the happiness and pleasure are determined by *Prārabdha*. These are inevitable to come. What is lotted, can't be blotted. What cannot be prevented must be endured. This body is perishable. It will rot with death. Great saints like Viśwāmītra, Vālmīki, kings like Daśaratha, emperors like Napoleon, Presidents like Lincoln, Prime Ministers like Churchill, Gladstone, Neharū have gone. Their bodies have been reduced to dust and have become a part and parcel of the ether, water, heat, air and earth. Your body will also face such a situation. None even God-incarnated in the earthly plane can remain. Why do you worry?

Think of human body, which passes from one stage of development to another through advancement of his age. The appearance and conduct in the boyhood, childhood with hobbies and tastes change to youth with its characteristics. So also in adult stage and at old age, the hobbies, the tastes, likes, dislikes and pain changes. The food according to condition of health also becomes favourable and unfavourable. The same food becomes favourable to some whereas

unfavourable to someone, even to same person at different health conditions. Everything changes.

This physical body for whose enjoyment you care will meet with death. After death, nobody will be interested in it and sooner they will bury in the earth or burn by fire and it will be reduced to ashes. If buried on earth, the worm will eat away. If it is thrown on the ground open, the vultures, jackals, dogs will eat away and this very body now called *Mahārāja*, *Dharmāvatāra*, Sir, Sahib will be no more there. Then why people cry for this body?

Birth is certain. So death is certain but when death will come is uncertain. That moment when death will come is unpredictable and each and every moment we may expect such moment. This being the situation and the truth of life all of us should be in a stage of packing up.

Nothing will go with us at the time of death. This wife, son, daughter, building, money, honour, reputation will be left behind. Why are you so much interested for them? These are received according to *Prārabdha*. We have to do *Puruṣārtha* with much devotion for self-realization. We should not belong to the world though we move in the world. None can keep us and none will go with us. None is actually ours. All are His. Why do you bother and deviate from your *Sādhana*?

The body is means for *Sādhana*. We have to eat to live not to live to eat. We should not think body which is a means for *Sādhana* to be goal for life. The real goal is self-realization.

We have to acquire knowledge on difference between the body and soul. The permanent and impermanent, dream and reality. Our march should be from unreal to real, darkness to light, ignorance to knowledge, mortality to immortality. We have to gird up our loins, to awake, arise, be vigilant till the desired object of immortality is not

achieved. Such march is rather shown by our saints through scriptures, *Purāṇas*, *Vedas*, *Upaniṣads*. Through years of *Sādhana* and meditation and reflection. This is the valuable heritage passed on to us. Let us not think ourselves unfortunate. Success is sure to come. Move on the path of immortality. Never be interested in passing events.



ऊर्ध्वबाहुर्विरोम्येय न च कश्चिच्छृणोति माम्।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते॥

"Lifting up my arms, I proclaim but alas, none listens to me. *Dharma*, only *Dharma* brings the prosperity (अर्थ) and fulfilment of desires (काम); O men why do not ye avail it?"

—*Svargārohaṇa Parva* (5.62)

Communicate with your mind again and again; "Tell me, friend, what do you seek?" And let the mind make the following reply: "No I seek nothing." Desire is uprooted through such practice: this is quite certain.

—*Jayadayal Goyandka*

"Love and serve." That is the message for all of us. That is what life is all about. Love means first of all—"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Then we are to expand our love—"To love our neighbours as ourselves." The logical place to begin is with our family.

—*Self-Realization*

Just as, a sensual person has a lure for enjoyment, an obsessed person's weakness for his family, and a greedy person's love for wealth, so also a good person is devoted to the welfare of living beings.

—*Swami Ramsukhdas*

# Śiva Pañcākṣara Stotram

—Dr. V. P. Tewari

Śiva Pañcākṣara Stotram has been composed by Ādi Guru Śaṅkarācārya. The sequence of each alphabet of Mahā Mantra has been taken for the composition of the Śloka. And the Mahā Mantra is established in the end of each Śloka. The fatal substances are the ornaments of Lord Śiva. Lord Śiva is truth and distress-remover. Therefore, He is truth, He is also Śivam and Sundaram. The penance of Lord Śiva and Mother Pārvaṭī is not for their own benefit but for all beings of the world. By abandoning Māyā of the world to become one with God—the union of Jīva and God established the Advaita doctrine of Śaṅkarācārya, by chanting of this Mahā Mantra (composed by him).

1. नागेन्द्रहाराय      त्रिलोचनाय  
                                 भस्माङ्गरागाय      महेश्वराय ।  
नित्याय      शुद्धाय      दिगम्बराय  
तस्मै 'न'काराय नमः शिवाय ॥

“Obeisance to that pure eternal Lord of Lords Śiva in the form of ‘Na’ who is Digambara—sky-clad and has a garland of serpents in his neck, has three eyes and only ashes as his smear.”

2. मन्दाकिनीसलिलचन्दनचर्चिताय  
                                 नन्दीश्वरप्रमथनाथमहेश्वराय      ।  
मन्दारपुष्पबहुपुष्पसुपूजिताय

तस्मै 'म'काराय नमः शिवाय ॥

“I bow to that Lord of Nandī, Śiva in the form of ‘Ma’ who is worshipped with Gaṅgājala and Candana, Mandāra



flower (a flower from a celestial tree) and many other kinds of flowers."

3. शिवाय

गौरीवदनाब्जवृन्द-

सूर्याय

दक्षाध्वरनाशकाय ।

श्रीनीलकण्ठाय

वृषध्वजाय

तस्मै 'शि'काराय नमः शिवाय ॥

"Obeisance to the handsome Nīlakaṇṭha Lord Śiva in the form of 'Śi', who is auspicious personified like the glory of the sun to delight the Lotus like countenance of Pārvatī, who is destroyer of the fire-sacrifice of Dakṣa and whose flag bears the sign of a bullock."

4. वसिष्ठकुम्भोद्भवगौतमार्य-

मुनीन्द्रदेवार्चितशेखराय

।

चन्द्रार्कवैश्वानरलोचनाय

तस्मै 'व'काराय नमः शिवाय ॥

"We bow to Lord Śiva in the form of 'Va', whose forehead has been worshipped by Vasiṣṭha, Agastya and Gautama. The Moon, the Sun and the Fire are His eyes."

5. यक्षस्वरूपाय जटाधराय

पिनाकहस्ताय

सनातनाय ।

दिव्याय देवाय दिगम्बराय

तस्मै 'य'काराय नमः शिवाय ॥

He possessed the form of a Yakṣa, and has matted hair, who holds Pināka in His hand, who is divine Eternal Puruṣa, that Digambara Lord Śiva (sky-clad) we bow to in the form of 'Ya'."

6. पञ्चाक्षरमिदं

पुण्यं

यः

पठेच्छिवसन्निधौ ।

शिवलोकमवाप्नोति

शिवेन

सह

मोदते ॥

"Those who recite this sacred Pañcākṣara Stotram go to the abode of Lord Śiva and enjoy His company."



## To Follow or to Lead: that's the Question

—M. S. N. Menon

For a thousand years, India led the world. For the next thousand years, it was on the tow. What is in store for it in the third millennium?

For centuries, we lived in a Euro-centric world. We had no say in its ways. Now, we are under American dispensation. Again, we have no choice in how the world is run.

Fifty years ago, Jawāharalāla Nehrū said that the newly free peoples would not accept this as a *fait accompli*. He said, they too have visions of their destiny. But what have they achieved? Practically nothing. The world is as much run by the rich and powerful today as ever before. And the world seems to be ready to accept the Western lead.

But why should the world go the way of go rich and powerful? Is it because they are desperate for the material comforts of the West? Yes and no. It is, first of all, because they lack the love and pride that keep people bound to their native lands including India.

But these very Indians, who are eager to go abroad, hate the civilization of the West in which they live. But why? Because they come to know their India better. This was true of even Gāndhī and Nehrū. What is more, Western thinkers themselves have little to speak in favour of it.

Now, this is what is lacking in the native Indian. He knows nothing of other civilizations. And he is equally ignorant of his own. For this we can only blame the educational system imposed on us by the British. It makes

us ashamed of our past. We are superficial and imitative in all our thinking and doings.

And, to our shame and sorrow, the oppressed castes and the minorities have no good word for our past. If India's past had been great, they say, they had no hand in it.

To add to India's discomfiture, when the British left, the communists stepped in. They dominated Indian intellectual life. They scoffed at everything Indian, even its religions. They little knew that the entire Indian civilization is an adoration of the divine—its music and dance, its painting and sculpture, its art and architecture.

Thus, to be an Indian and that too a proud Indian was and is no easy matter. Hence the need to call up our innate nationalism. There is need to remind ourselves of the uniqueness of India's civilization.

It is said that the American civilization is materialistic and that ours is spiritual. Let me put this in the words of Prof. Max Muller, the greatest Vedic scholar. He says of Western civilization: "I do not deny that the manly vigour, the silent endurance, the public spirit and the private virtues of the citizens of European states represent one side—it may be an important side—of the destiny, which man has to fulfil on earth.

But, there is another side of our nature, and possibly another destiny open to man in his journey through life' he says.

And that destiny belongs to the East, to India in particular. "Was it not, I say, natural there," he asks, "or, if you like, was it not intended there, that another side of human nature should be developed—not the active, the combative and acquisitive?"

Prof. Muller goes on: "After having provided for the small necessities of the body, they thought they had the right, it may be the duty, to look around upon this strange exile,

to look inward upon themselves, upward to something not themselves, and to see whether they could not understand a little of the true purport of that mystery which we call life on earth."

He is not saying that Indians are dreamers. There are dreamers in both India and Europe. And there are fighters in both societies. But each society is known for a predominant characteristic. Western civilization is activist; Indian is contemplative. Europe explored the world outside man. It had a measure of success. But, as Dr. S. Rādhākṛṣṇan says: "In spite of scientific advance, man seems to suffer from cultural disintegration." He was referring to the West.

India explored the world inside man. With what result? On this, this is what Max Muller says: "If I were asked under what sky the human mind has most deeply pondered over the greatest problems of life and has found solutions of some of them, I should point to India."

The achievements of India and the West are complementary. Neither has a monopoly of truth. There is no case for conflict or antagonism either. It is time the West recognised this. Trying to convert Asia, a Vatican project, in these circumstances, is an act of extreme foolishness. Asia will remain a corrective to the Western activist civilization, whatever the Pope may say.

India will not give up its path or take to the ways of the West. Nor will it give up its own history for the history of the west. To do so is to accept a highly one-sided development of the world. It is the way to a world of crises.

On this, Frits Hofstadter the famous scientist, says: "This one sided development (of the West) has reached an alarming stage—a crisis of social, ecological, moral and spiritual dimension."

Western civilization is based on materialism. It has put material production at the heart of the human evolution. This



was a serious mistake. On this Gāndhijī says: "What mark of civilization is it to be able to produce a 120 page newspaper in one night, when most of it is either banal or actually vicious and not two columns worth preserving?" We have to put man back at the centre of the human evolution.

Religions are divided into two groups: theistic, which claims a unique revelation (Semitic religions and Shintoism) and the broad philosophic or aesthetic religions (Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism). They have guided the world's destiny.

Theistic religions based on faith and dogma, have been overtaken by scientific advance. Thus Darwin's theories on evolution have made a mockery of the Genesis. And the theories of Einstein have undid the fundamental belief of the West in a dualistic world, in the conflict of matter and spirit. Dualism, the philosophy of the West for 2000 years, is now rejected. Thus the entire edifice of the Christian outlook, based on the conflict between God and Satan, lies in disarray today.

The mechanistic view of the universe gave rise to the monarchic God, who ruled the world from above by imposing His divine law on it.

In contrast, India believes that the forces of change and motion, light and heat and sound, are inherent in matter. This was proved right when the atom was split in 1945. So the Indian image of the divine is not that of the ruler who directs the world from above, but of a principle—of *Ātman*—that controls everything from within.

With the advent of the quantum and relativity theories—the two basic theories of modern physics—the West had to abandon its view of the world. In spite of these serious flaws in its outlook, the Western world insists on leading the rest of the world! The time has come to say nay to this.

Western life is based on, competition, therefore on strife, therefore on the survival of the fittest. But, strangely, while the Christian world 'congregate' in their churches for collective salvation, they fight for economic salvation alone—individually. Individualism reigns supreme in the economic sphere. Strange that the concept of 'congregation' did not mesh with the collective approach of Marxism!

Ethics is at the core of religion. It is the lamp that lights our path. A religion without ethics is no religion at all. But the Western world gave up ethics long ago. It has thrown away the lamp and opted to 'grope' in the dark. That is what economic and social policies amount to. More so, its policy of globalisation.

There is a feeling in the world, more so in the West, that life is becoming impossible. Western thinkers have pointed to the 'joyless and self destructive' modern civilization of the West.

Western civilization is male dominated. It has favoured individualism to integration, analysis to synthesis, logic to intuition, science to religion, competition to cooperation. It is a one-sided growth.

Today, as we grope about for what should guide us in the 21st century, we should know what India has been after during these long years. It is time we linked up with our roots and claimed a distinct role in the world.

Courtesy—*The Tribune*



|        |                |           |                |         |
|--------|----------------|-----------|----------------|---------|
| अहं    | योगस्य         | सांख्यस्य | सत्यस्यार्तस्य | तेजसः । |
| परायणं | द्विजश्रेष्ठाः | श्रियः    | कीर्तिर्दमस्य  | च ॥     |

"I am the supreme goal of *Yoga* and *Sāṅkhya*, virtue both in its ideal and practical form, glory and prosperity, celebrity and self-control, O jewels among the twice-born!"

—*Bhāgavata* (XI. 13.39)

## Anger—Forms N Spirit

—Shree Bhaisab

If you win over anger, you win over other weaknesses too. If you can control your temper, you do cover half of your spiritual practice. A man of calm and congenial disposition wins the grace of God Himself.

Q. Sir, even the high-souled sages and seers flew into rage and hurled curses on their victims—right or wrong.

SB. And to what result—do you know? They lost the spiritual wealth they had earned by hard austerities. They had to beat a retreat to the wilds again to regain the paradise, lost. Nor anywhere did they win a compliment for the performance!

In many a case, the curse turned out to be a blessing in disguise. The benevolent super-souls 'threw' it to benefit the receiver or the society under a situation that admitted of no other course. The accursed persons realized the truth of the matter at long last, appreciated the spirit behind and acknowledged it with the highest degree of gratitude in no uncertain terms.

Ahalyā's case is well known. Her sage-husband cursed her to turn into a rock. When Lord Rāma revived her, she saw that the curse was—to all intents and purposes—the kindest blessing of the sage to her. She found herself saying—

मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह मैं माना।

(Mānasa I.210.3 छ०)

Sometimes, some high sages imprecated personages equally high. The accursed were no smaller in spiritual strength than the cursers. They could undo the imprecation or bring yet worse to its author. But instead, they accepted

the abuse and spared the offender. Such ones were admired and extolled as ideal. God-loving devotees behave thus high. They earn the grace and good books of God.

Probably, the first ever example was set by goddess Lakṣmī at the inception of the creation. Another goddess wrongly blamed her of 'showing partiality to a third party and threw a curse on her. She just took her hand tenderly in her own and accepted the curse. Lord Viṣṇu made it a point to remark that such ones belonged to Him and He belonged to them! (*Brahmavaivarta Purāṇa, Prakṛti Khaṇḍa*).

Q. Sir, the difficulty is that we can't please everybody.

A. No one can, the history of the world is the history of its greatmen failing to please all. A greatman is fair to all. He cannot side with injustice in society and is, therefore, bound to incur the displeasure of its perpetrator. Not a single greatman or godman could please one and all.

We must see God in all living beings and mean to please chiefly Him thereby.

### **Obligatory Anger—**

All sermons and scriptural injunctions against anger apply to the personal life of an individual, and not in his attitude to an unjust community. Human society has always been facing incorrigible wrong doers who misuse power for indiscriminate self-aggrandisement, throwing considerations of equity and social justice to winds. To fight such injustice and exploitation in society is not only the right but also the duty of all right thinking persons. Hence the greatest of men went far to fight injustice out. Only they did not confiscate the equilibrium of their own mind. The *Gītā* says that we should fight injustice, remembering God in mind, and without becoming feverish. This is a billion dollar advice to those who will hear and heed it.

### **Righteous Anger—**

It is right and necessary to use anger as a weapon to



correct and reform a person. A spiritual preceptor, a teacher or a parent has the moral duty of visiting anger on his wards—in their interest. In this case, he keeps cool within. Actually, it is not anger but a show of anger.

### **Defensive Anger—**

A saint advised a serpent not to bite anyone in anger but in self-defence to hiss all those who come to stone or slaughter it ! This also would be, not anger, but a show of anger in rightful self-defence.

### **Attitude to an Angry Person—**

When a person unnecessarily visits his temper on you, you need not retaliate or rejoin in hot words or lose your temper on him. Listen to Him with normal face. Try to milden him. Do not reason with him: it is useless to argue with a person who is angry or excited.

If possible, smile or laugh away an expression of anger. A member of opposition in British Parliament spoke long against Prime Minister Churchill. Hundreds of eyes reverted on the Premier to see how he reacts. But he rose and innocently said, "The Hon'ble member has lost a golden opportunity to keep quiet!

### **The Holy Word—**

The *Gītā* tells us three attributes—*Sāttvika*, *Rājasika* and *Tāmasika*. For the good of others, anger is ideal—*Sāttvika*. For self-defence, it is understandable and allowed—*Rājasika*. For self-seeking, it is evil *Tāmasika*.

O God, make me visit anger only on You for not forcing me into loving you! After all, you alone value the anger of your near and dear ones!

Sender—Arunima



## The Invisible Force Prevailed!

—N. Rajagopalan

Alangudi in Pudukottai district is less than a town but more than a village with a busy bazar. Rāmaswāmī Ceṭṭiār was one among the prominent, popular traders of the village. That evening accompanied by his friends he went to the local hotel and each was served with a plate of *Bajji*, a speciality while it is hot and fresh. Quite distressingly Ceṭṭiār could not swallow the preparation in spite of efforts and straight away all of them rushed to the local doctor. The doctor, finding something serious, sent him to a senior at Trichy, who in turn referred him to a specialist at Madurai. An appointment was secured with difficulty through the good offices of my uncle who was there then and who was known to Ceṭṭiār. The specialist doctor, after examining Ceṭṭiār exclaimed, "It's a surprise you are still alive" and referred him to the Mission Hospital at Vellore. Ceṭṭiār with kith and kin rushed to Vellore and got admitted into the general ward and was promised investigation the next morn. The strange thing happened just that midnight.

The patient on the opposite cot expired and the body was removed. This led to Ceṭṭiār turning his mind and thoughts inwards.

"Within hours of my admission, the patient opposite is dead which is presumably significant as an indication to what is to happen to me too shortly. Why should I die here in a strange place like a beggar unwept and unsung ? If I die at Alangudi, I (the innocent trader still thought of the 'I' !) would enjoy a royal procession and burial with all drums, pipes and all other paraphernalia!"

As hours passed, this thought worked havoc with his peace of mind that he could contain himself no longer. He could ill resist his eagerness to die on home soil. In the pre-dawn hours, he sneaked out and left with his tribe to Alangudi seeking a peaceful but destined death amidst a huge crowd of mourners (for him to enjoy).

There was a caravan of well-wishers naturally and finally the local *Pandaram* (recluse subsisting on alms with saffron cloth, his inseparable bowl and a bell which he used to sound as he walked through the streets). He spoke with genuine faith:

“Ceṭṭiār, you have seen a chain of doctors and have come back discarded by them all. You know the nearby big temple of Śiva on the road to Pudukottai. And you know that people used to come and stay for forty days subsisting on the *Prasāda* alone to recover from illness, etc. You are a believer and your wife should positively have *Māṅgalya Bhāgya*. Why not stay at the temple and pray for life?”

The hour for decision had evidently come. Ceṭṭiār said, ‘Yes’ and promptly shifted himself to the temple corridors. Ten days of *Prasāda* and temple water alone, he was on the way to recovery. By the twentieth day, he was almost cured. And he lived for a decade thereafter as a good man and good trader, a faithful devotee of the Lord of Kailāsa. The invisible Force did the magic and it was faith cure probably aided by some mineral waters from the temple well.



Get knowledge of the Self, distribute this knowledge everywhere and remove the ignorance in man. Then only all kinds of miseries, tribulations and evils can be completely eliminated.

—Swami Sivananda

## **Pocket Money to Children**

### **(A new spiritual Idea)**

—Subhash Lakhota

You might recollect that it was about 3 or 4 decades ago that you used to receive pocket money from your parents and you were unmarried at that time. Pocket money was given to you to meet your pocket expenses. Traditions continue while the time passes away. You too have now growing children in your family. In the similar way you have also started giving pocket money or pocket allowance to your children. In this small short article I would like to suggest every person to think of a new vista in giving pocket money to your children which will bring them closer to spirituality and would bring in their hearts the concern for the less fortunate people of the society we live in. Generally speaking, pocket money you give to your children once a month and the whole month they are busy spending the pocket money on all their small little things. Whether it is buying a small audio cassette or it is buying some toys or whether the pocket money is utilised for buying a gift for a friend or it is utilised for buying greeting cards or birthday cards for near and dear ones, the fact is that the young children of yours are given "Pocket Money" by you to enable them to spend in the manner as they like it. Round the year in 12 months they receive pocket money 12 times. Here is a spiritual idea relating to pocket money. The idea can be implemented irrespective of the pocket money allowance which you are giving to your children month after month. Now it is time for you to act



on this new great spiritual pocket money idea for the children. In addition to giving to your children the pocket money month after month please give them an amount equivalent to one month's pocket money with a direction that this amount should be spent by the children in doing some good act of charity. By doing so you will be teaching your child a lesson in humanity-behaviour and also a lesson to come closer to less fortunate people of the society we live in whereby in the heart of your young children will develop the theme of better living and compassion for the people of the society who are under privileged. Let then the full choice be given to young child of yours to spend this money either in one go or in different goes so that your child understands the lesson of doing charity and enjoying the immense spiritual bliss of charity done by one's own hands. I feel that if this gift of life you can deliver to your young children, then you will definitely make them better citizens to live in this new world of 21st century. Explain to the children the impact and pleasure of serving the poor and the needy by the persons who are affluent. Explain to the children the happiness which one derives by rendering selfless service to unknown persons by way of charity and financial help. Explain to your children the advantages of coming closer to the poor and needy which in turn will give him better happiness, cheerfulness and would develop in him the feeling of being compassionate to all the living creatures in the world. It is expected that if you adopt this new concept of "pocket money" for spirituality and start giving one month pocket allowance to your children to be spent by them in the manner they like on charity to be decided by them then you will find just in one year a whole lot of difference in your young kids. This concept should be extended to children of all age groups getting pocket money from the parents.



## System of Transliteration Vowels

|    |              |    |               |         |
|----|--------------|----|---------------|---------|
| अ  | आ            | इ  | ई             | उ       |
| a  | ā            | i  | ī             | u       |
| ऊ  | ऋ            | ॠ  | लृ            | ए       |
| ū  | ṛ            | ṝ | lṛ            | e       |
| ऐ  | ओ            | औ  | Anuśvāra      | Visarga |
| ai | o            | au | m̐ (◌)        | ḥ (◌)   |
|    | Avagraha (◌) |    | Anunāsika (◌) |         |

## Consonants

|    |     |     |     |     |
|----|-----|-----|-----|-----|
| क  | ख   | ग   | घ   | ङ   |
| ka | kha | ga  | gha | ṅa  |
| च  | छ   | ज   | झ   | ञ   |
| ca | cha | ja  | jha | ña  |
| ट  | ठ   | ड   | ढ   | ण   |
| ṭa | ṭha | ḍa  | ḍha | ṇa  |
| त  | थ   | द   | ध   | न   |
| ta | tha | da  | dha | na  |
| प  | फ   | ब   | भ   | म   |
| pa | pha | ba  | bha | ma  |
| य  | र   | ल   | व   | श   |
| ya | ra  | la  | va  | śa  |
| ष  | स   | ह   | क्ष | त्र |
| ṣa | sa  | ha  | kṣa | tra |
|    |     | ज्ञ |     |     |
|    |     | jña |     |     |

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I, Jagdish Prasad Jalan, for Govind Bhawan Karyalaya hereby, declare that the particulars given above are true to the best of my knowledge and belief.

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